
Study Analysis of the Effectiveness of Using the Digital Al-Quran among College Students in the Dimensions of Globalization Flow

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Abstract: The current globalization has a significant impact on the spiritual values, mindset, and attitude of the millennial generation, especially in universities in Indonesia. It takes serious efforts from educational practitioners to stem the negative impact of the changing times. One of them is how to encourage students to further increase the intensity of their interactions with the Koran. The presence of the Digital Al-Quran Application can be an alternative, practical and efficient solution to strengthen the motivation of the millennial generation to seek essential spiritual sources. This study aims to measure the effectiveness of using the Digital Al-Quran among students in tertiary institutions in the increasingly sharp dimensions of globalization. The research method used a quantitative approach by applying an analytic descriptive study. Using a random sampling technique, participants were drawn from 71 respondents to the Counseling Guidance student at the third level. The scoring pattern uses the Guttman scale framework. The study results showed an increase in the effectiveness of 53.5% in reading the Al-Quran, and 92.9% of the majority agreed that the Digital Al-Quran application made it easier for students to interact more intensely with the Al-Quran. Besides that, 57.7% of students stated that the Digital Al-Quran was one of the main motivations for renovating their worship. The influence of globalization does not seem to discourage students from instilling their love for emotional relationships with the Koran through digital applications.

Keywords:

Millennial, Effectiveness, Digital Al-Quran, Globalization.

Abstrak: Arus globalisasi berdampak signifikan terhadap nilai-nilai spiritualitas, pola pikir dan attitude para generasi millennial khususnya di Perguruan Tinggi di Indonesia. Diperlukan upaya-upaya serius dari para praktisi pendidikan dalam rangka membendung dampak negative dari perubahan zaman tersebut. salah satunya adalah bagaimana mendorong para mahasiswa untuk lebih meningkatkan intensitas interaksi mereka Bersama Al-Quran. Kehadiran Aplikasi Al-Quran Digital dapat menjadi salah satu solusi alternatif, praktis dan efisien dalam rangka menguatkan dorongan generasi millennial untuk mencari sumber-sumber spiritual esensial. Penelitian ini bertujuan untuk mengukur efektivitas penggunaan Al-Quran Digital di Kalangan Mahasiswa di Perguruan Tinggi dalam dimensi arus globalisasi yang semakin tajam. Metode Penelitian menggunakan pendekatan kuantitatif dengan menerapkan studi deskriptif analitik. Menggunakan teknik random sampling, partisipan di ambil dari 71 responden mahasiswa Bimbingan Konseling pada tingkat ketiga. Adapun Pola skor menggunakan kerangka skala Guttman. Hasil Studi menunjukkan adanya peningkatan efektivitas sebesar 53,5% dalam membaca Al-Quran, serta 92,9% mayoritas sepakat aplikasi Al-Quran Digital sangat memudahkan mahasiswa untuk lebih intens berinteraksi dengan Al-Quran. Disamping itu, 57,7% mahasiswa menyatakan bahwa Al-Quran Digital

menjadi salah satu motivasi utama dalam merenovasi ibadah mereka. Pengaruh globalisasi rupanya tidak menurunkan semangat para mahasiswa untuk menanamkan kecintaan mereka dalam melakukan hubungan emosional dengan Al-Quran melalui aplikasi digital.

Kata Kunci:

Millennial, Efektivitas, Al-Quran Digital, Globalisasi.

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INTRODUCTION

The world of education today is faced with various kinds of challenges that are so complex and varied, one of which is the changing world conditions towards the direction of globalization. Globalization was born as a new force both in terms of social, political, and economic by challenging national boundaries, norms, and cultural behavior around the world. (Weldon et al., 2011). From a historical perspective, intellectuals see that this current has turned into a strong transformation with a long process, although in the past two decades the effect has been significant. The intellectuals of the world feel so worried about the impact it causes, and of course, it encourages them to do deeper research on this discourse. International intellectual Rawashdeh conducted a study on the impact of globalization on the political culture of Saudi Arabian youth (Al-Rawashdeh, 2014). China's intellectual Wing Wah Law has proven that globalization has suppressed value education to resolve the obvious contradictions between national identity and national unity in China's ever-changing historical and political game (Law & Ho, 2009). In the economic aspect, Korean intellectual Jai Mah revealed the bad impact caused by the current globalization on economic inequality in Korea (Mah, 2002). In line with Jai Mah, Jonathan London concludes from his research analysis that the results show that successive waves of globalization have affected education governance in Vietnam differently (London, 2010). In Jamaica, Kinkead-Clark found strong evidence of the impact globalization had on children's education (Kinkead-Clark, 2017).

In the academic world in higher education, as stated by Severino Macingambi, several well-known thinkers assess that globalization tends to change the education system from public services to commercial commodities that are sold for large profits with the end that students from lower social classes will not want to buy it (Machingambi, 2014). Also, globalization reduces the values and ethos in the higher education system which in turn leads to increased educational inequality and social disharmony. In several European countries such as Belgium, Canada, UK, and the United States, higher education in tertiary institutions still retains its distinctive character while still considering the opportunities offered by globalization and internationalization (Tight, 2021). Robert Burner is even concerned about the impact, namely the large gap between what the world needs and what management practitioners generally do in education (Bruner & Iannarelli, 2011). In facing the dimensions of globalization, Lin Goodwin offers an alternative conceptual what teachers should have in the present century, where according to him teachers must have at least four

dimensions; curricular, professional, good morals, and good personality (Goodwin, 2020).

Al-Quran is a guide and guidelines for life that must be actualized in social life (Al-Qardhawi, 1996, 2007). The Prophet of Allah has conditioned the cultivation of spiritual values to his companions as part of the effort in realizing the Islamic religion which is *rahmatan lil alamin* (As-Shalabi, 2008; Ghadhban, 1992; Rawwas, 1988; Rindu et al., 2020). Character education which is based on the teachings of the Islamic religion is a major highlight for Muslim intellectuals in the archipelago (Mucharomah, 2017; Nugroho, 2017; Sajadi, 2019; Zulfa, 2018). An international study developed by Rashaun Black, published in the Journal of Memory, shows a significant increase in intelligence and long-term memory (Black et al., 2020). Of course, this will help students in dealing with the tightness of the educational curriculum in universities that are so many and varied. Technological advances that are so fast seem to develop into the area of application development, one of which is the presence of the Digital Al-Quran Application. This of course can make it easier for everyone to be more intense and frequent in interacting with Al-Quran.

This research study tries to see and measure whether there is a connection of the impact caused by the flow of globalization on the effectiveness of using the Digital Al-Quran and the daily lives of students in Higher Education. There needs to be evaluation and monitoring that must be done as early as possible so that this can be a reference for policy practitioners to prepare effective strategies as an effort to protect the millennial generation of students from globalization by bringing them closer to the cultivation of spiritual values sourced from Al - Quran. Intense interaction with Al-Quran using a more practical Digital Al-Quran application today, will result in students becoming agents of change who have strong personalities and religious characters.

Research studies on the development of globalization discourses are a hot topic for international intellectuals at this time (Needles, 2010; THIVIERGE, 2003; Thompson, 2019; Utsumi, 2006). as done by Sonia Nieto in an international journal publication entitled "Diversity, Globalization, and Education: What Do They Mean for Teachers and Teacher Educations?", this study tries to explore the challenges that must be faced by the world of education in the United States in facing cultural diversity. and the cultural impact of current globalization (Nieto, 2013). The results of the study found that currently, the United States is seen as not ready to prepare teachers to manage the diversity of immigrant students who tend to be heterogeneous from various conflict countries. Furthermore, research conducted by Keith Watson in which his study tries to discuss the impact of globalization on educational reform and language policy for transitional, transforming, and reconstructing societies (Watson, 2001). Another study conducted by Martin Albrow and colleagues highlighted the impact globalization has had on the area of sociology. They see that the global process gives birth to new communities with a unique social relationship framework in the context of a global society (Albrow et al., 1994).

Contemporary studies related to the discourse of the Koran have been widely discussed among academics (Daneshgar, 2016; Senay, 2017; Siraj, 2016; Yazicioglu, 2013). Research carried out by Youcep Sai is published in the British Journal of Religious Education to trace how the Qur'an is taught to fourth and fifth graders. The research findings explore the content of the Qur'an lessons; the pedagogical approach adopted; the views of the teachers as well as descriptions of some of the common features of the class Qur'an (Sai, 2018). From a methodological perspective, Tareen tries to uncover revolutionary hermeneutics as a bridge to translate the Qur'an (Tareen, 2017). Furthermore, research carried out by Karim in Egypt has tried to investigate the complex relationship between digital media, religion, and politics in Egypt since the early 1990s. This research also discusses how a very strong Islamic revival trend is harnessing its strength and reach through new media practices in an effort to develop a model of citizenship influenced by Islam. (Tartoussieh, 2011).

RESEARCH METHOD

Research Approach and Design

The research approach used on this occasion is a quantitative approach with an analytic descriptive design. This approach is considered more appropriate to describe the perceptions of students with the millennial generation of the effectiveness of the Al-Quran application

Research Variables and Operational Definitions

Furthermore, the variables in this study consisted of a single variable, namely measuring the effectiveness of the Digital Al-Quran.

Population and Sample

The population in this study were all students of the millennial generation. The participants used were selected using random sampling techniques. Selection of students as research objects with the consideration that Counseling Guidance students belong to the millennial generation where the rate of using technology in their daily lives is very high. Besides that, student mobility is high so that it uses tools to facilitate their activities such as the Digital Al-Quran. The following is a table of research samples.

Table 1 Gender Distribution of Research Samples

Gender	Total	Percentage	Total
Male	11 person	15,5%	71 person
Female	59 person	84,5%	

Data Collection Technique

In this case the researcher uses a questionnaire or numbers as a research data collection technique. This questionnaire consists of closed questions, meaning that the questionnaire with closed questions gives the respondent the option to choose the answer that has been written in the questionnaire.

Table 2 Score Patterns for Alternative Response Options Using the Guttman Scale

Question	Score Alternative Response Options	
	Yes	No
Positif	1	0
Negativee	0	1

RESULTS AND DISCUSSION

Based on empirical data through distributed questionnaires, the following scores were obtained:

Table 3 Distribution of Score Acquisition

No	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	Total
skor	5	3	1	3	3	3	2	5	5	4	1	5	4	4	4	4	6	5	6	818
or	9	4	8	8	8	2	0	1	8	9	1	1	6	4	1	1	5	6	6	

From the table above, it can be seen that the total score of 71 respondents was 851 scores. The maximum score is 1349. In discussing the results of the data that have been obtained from respondents, this study uses PAP (Benchmark Assessment) to categorize the data. The data categorization that has been obtained is as follows:

Table 4 General Data Acquisition Categories

Score	Category
1012-1349	Very effective
675-1011	Effective
338-674	Effective enough
1-337	ineffective

From the data above, it can be seen that the perceptions of guidance and counseling students on the effectiveness of the Al-Quran are in the "effective" category with a score of 818. The effectiveness of this Digital Al-Quran Application can be seen, one of which is the number of Guidance and Counseling students who have and use this application in his daily life. The distribution of users of the Digital Al-Quran Application is as follows:

Table 5 Distribution of the Use of Digital Al-Quran

Gender	Total	Percentage	Total
Used	59 person	83,1%	71 person
Do Not Use	11 person	16,9%	

Based on empirical data regarding BK students' perceptions of the effectiveness of the Digital Al-Quran, there are 83.1% or as many as 59 students

who have a digital Al-Quran application, while 16.9% or as many as 11 students do not have a Digital Al-Quran application. This shows that the majority of BK students own and use the Digital Al-Quran application in their daily life.

The number of students who have a digital Al-Quran application correlates with the effectiveness of the digital Al-Quran application that is felt in everyday life. In using this digital Al-Quran application, 81.7% of respondents stated that they did not have difficulty using the application, while 18.3% percent stated that it was difficult to use the application. However, in its use, 74.6% of Guidance and Counseling students do not use the digital application on a daily basis. This means that in everyday life, BK students mainly use the printed version of the Al-Quran, but when it is not possible for them to use the help of the Digital Al-Quran application. This is in line with the accumulated scores on question no.2 regarding the habit of using the digital Al-Quran application. 47.9% of students said that they are not used to reading the Al-Quran in digital form but more often use the printed version of the Al-Quran.

In addition, the effectiveness of the digital Al-Quran application is also seen from the achievement of the objectives of making this application, namely, among others:

Increased intensity in reading Al-Quran

As many as 53.5% of BK students use the digital Al-Quran application to help increase the intensity of reading Al-Quran. BK students feel that this digital Al-Quran application is very helpful in increasing the intensity of reading Al-Quran. Because it is equipped with a reminder alarm, this digital Al-Quran application is considered to be an effective application that is a reminder of reading the Al-Quran every day. In addition, 57.7% of students stated that the digital Koran is also a motivation to improve their worship.

Practicality in reading the Koran

As many as 53.3% of Guidance and Counseling students stated that reading the Koran in the application was felt to be more effective. With the high mobility of students, the digital Al-Quran has become an application that helps students to be able to perform worship in reading the Al-Quran. 92.9% of Guidance and Counseling students stated that the existence of this digital Al-Quran application helps students to read the Al-Quran anywhere and anytime. With this digital Al-Quran application, BK students can read the Al-Quran anywhere and anytime because this application is integrated in cellphones/smartphones.

Advances and developments in technology make the digital Al-Quran application grow from time to time. Innovation and creativity are always being carried out to make this digital Al-Quran application better from time to time. The effectiveness of this digital Al-Quran application is also driven by the completeness of the features in it which are very helpful for its users. The features in the digital Al-Quran application:

Punctuation or tajwid

With the punctuation or tajwid feature and accompanied by an explanation, this application really helps users to improve reading the Al-Quran. In some digital Quran applications, each punctuation mark will be given a different color.

In addition, there is also an explanation of how to read the law of reading, such as the length of the reading, how to read it, and so on.

Tafseer and Translation

The majority of digital Al-Quran applications have interpretive or translation features in them. Usually, this commentary will be located at the bottom of each verse of the Quran. With this feature, besides being able to read the Al-Quran, users can also know the meaning and content of the verse.

Alarm Reminder

With the alarm or reminder feature, users can read the Koran with good consistency. This feature is useful for helping users to keep reading the Al-Quran every day.

CONCLUSION

In the current era of globalization, the use of technology has become a primary need, because this technology can help alleviate human needs. Starting from the use of technological tools for household interests to the era of digitalization which allows for digital activities but still has the same function. One of the influences of technological advances and the digital era is the activity of worshipping Allah SWT. One of the products in this digital era is the Al-Quran application that is available on each smartphone. The digital Al-Quran application that is considered effective and easy to use makes this application a very helpful application in increasing the quantity and maintaining the quality of worship. Its use which does not really require a lot of certain conditions (such as paid and there are limits) and the presence of features that are sufficient to assist the pronunciation in reading the Al-Quran, the recitation features, to the sound recording of the verses of the Quran, further supports the ease of accessing the Al-Quran. Quran anytime and anywhere.

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LAMPIRAN-LAMPIRAN

Lampiran Kisi-kisi Instrumen

Indikator	Aspek/Uraian	No. Soal
Penggunaan Aplikasi Al-Quran	• Kepemilikan aplikasi Al-Qur'an	1
	• Intensitas penggunaan aplikasi Al-Qur'an	2, 3, 10
Kelengkapan Fitur Aplikasi	• Tajwid	17
	• Keakuratan Isi	7, 8
	• Keutuhan Fitur	11
	• Tafsir/terjemahan	12
	• Pengingat/ <i>alarm</i>	13
Tercapainya Tujuan/Fungsi dari Aplikasi Al-Qur'an	• Peningkatan intensitas dalam membaca Al-Qur'an	4, 6, 10, 14, 15
	• Efektifitas dalam membaca Al-Qur'an	5
	• Kepraktisan dalam membaca Al-Qur'an	9, 16, 18

Lampiran Instrumen

No	Pernyataan	Ya	Tidak
1	Saya memiliki aplikasi Al-Qur'an di handphone/smartphone saya.		
2	Saya terbiasa membaca Al-Qur'an melalui media elektronik.		
3	Saya menggunakan aplikasi Al-Qur'an untuk sehari-hari.		
4	Saya menggunakan aplikasi Al-Qur'an agar saya lebih sering membaca Al-Qur'an.		
5	Membaca Al-Qur'an di aplikasi terasa lebih efektif.		
6	Saya rasa aplikasi Al-Qur'an sangat membantu saya meningkatkan intensitas membaca.		
7	Saya meragukan keakuratan dari aplikasi Al-Qur'an.		
8	Aplikasi Al-Qur'an memiliki keakuratan yang sesuai dengan Al-Qur'an pada umumnya.		
9	Saya tidak memiliki kendala dalam menggunakan aplikasi Al-Qur'an.		
10	Saya rasa aplikasi Al-Qur'an sangat membantu saya dalam meningkatkan kualitas dan kuantitas ibadah saya.		
11	Penggunaan aplikasi Al-Qur'an seimbang dengan penggunaan-penggunaan aplikasi lainnya, terutama media sosial.		
12	Fitur yang ada di dalam aplikasi Al-Qur'an sangat lengkap.		
13	Aplikasi Al-Qur'an membantu saya memahami Al-Qur'an dan setiap tafsirannya.		

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| 14 | Aplikasi Al-Qur'an menjadi pengingat efektif agar tidak lupa membaca Al-Qur'an setiap harinya. |
| 15 | Aplikasi Al-Qur'an dapat menambah kegemaran saya dalam membaca Al-Qur'an. |
| 16 | Aplikasi Al-Qur'an menjadi salah satu motivasi saya untuk memperbaiki ibadah saya. |
| 17 | Aplikasi Al-Qur'an memudahkan saya untuk membaca Al-Qur'an dimana saja. |
| 18 | Fitur tajwid dalam aplikasi Al-Qur'an membantu saya untuk memperbaiki kualitas bacaan. |
| 19 | Aplikasi Al-Qur'an menjadi salah satu teknologi untuk memfasilitasi ibadah yang banyak digemari. |
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Data Responden Penyebaran Angket

No	Identitas	JK	No Soal																		
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1	AR	L	1	1	1	1	0	1	0	1	1	1	1	1	0	1	0	1	1	1	
2	M	P	1	1	0	0	1	0	1	0	1	0	0	1	1	0	0	1	1	0	1
3	A	P	0	0	0	0	1	0	1	0	1	0	1	1	1	0	0	0	1	1	1
4	Y	P	0	0	0	1	1	0	1	0	1	1	0	1	1	1	1	1	1	1	1
5	N	P	1	0	0	1	0	0	0	0	1	1	0	0	0	1	1	1	1	1	1
6	C	P	1	0	0	0	0	0	0	0	1	1	1	1	1	1	1	0	1	1	1
7	Asraf	P	1	1	1	1	0	0	0	0	1	1	1	1	1	1	1	1	1	0	1
8	SS	P	1	0	0	1	0	0	0	0	1	1	0	1	1	1	1	0	1	1	1
9	SR	P	1	1	1	1	1	0	1	0	1	1	0	1	0	0	0	0	1	1	1
10	Shella	P	1	1	1	1	1	1	1	1	1	0	0	0	1	1	1	0	1	1	1
11	J	P	1	1	1	1	0	0	0	0	1	1	0	1	1	1	1	1	1	1	1
12	SNAR	P	1	0	0	0	1	0	1	0	1	0	0	0	1	0	0	0	1	1	1
13	RG	L	1	1	0	1	0	0	0	0	1	1	0	0	0	1	1	1	1	0	1
14	Tm	P	1	1	1	1	0	1	0	1	1	0	0	1	1	1	0	0	1	1	1
15	L	P	1	0	0	1	0	0	0	0	1	1	0	1	1	1	1	1	1	1	1
16	Mutia	P	1	1	0	1	0	0	0	0	1	1	0	0	0	1	1	1	1	0	1
17	Z	L	1	1	0	0	1	0	1	0	1	0	0	1	0	0	1	0	1	1	1
18	Aprilian i	P	1	1	1	1	0	0	0	0	1	1	0	1	1	1	1	1	1	1	1
19	A	P	1	1	0	1	0	1	0	1	1	1	0	1	1	0	0	0	1	1	1
20	Far	P	1	1	0	1	0	0	0	0	1	1	0	0	1	0	1	0	1	1	1
21	Nabila	P	1	0	0	0	0	0	0	0	1	1	0	1	1	1	1	1	1	1	1
22	Siapa	P	0	0	0	0	1		1		1	0	0	1	0	1	0	0	1	1	1
23	Andin	P	1	1	0	1	0	1	0	1	1	1	0	1	1	0	1	0	1	0	1
24	Farha	P	1	1	1	1	0	0	0	0	1	1	0	1	0	1	1	1	1	0	1
25	Kha	P	0	0	0	0	1	1	1	1	1	0	0	0	0	0	0	0	1	0	1
26	Nf	P	1	0	0	1	0	0	0	0	0	1	0	1	1	1	1	1	1	1	1
27	G	P	0	0	0	0	0	0	0	0	1	1	0	1	1	1	1	1	1	1	1

			No Soal																		
No	Identitas	JK	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
28	Rz	P	1	1	0	0	0	0	0	0	1	1	1	1	0	1	1	1	1	1	1
29	M	P	1	0	0	1	1	0	1	0	1	1	0	1	1	1	1	0	1	1	1
30	TIP	P	1	0	0	1	0	1	0	1	1	1	0	1	1	1	1	1	1	1	1
31	Isti	P	1	0	0	1	1	1	1	1	1	1	0	1	0	1	1	1	1	1	1
32	Jihan	P	1	1	0	0	1	0	1	0	1	0	0	0	0	0	0	0	0	1	1
33	Anggi	P	1	0	0	0	1	1	1	1	0	1	0	1	1	0	0	1	1	1	1
34	W	P	1	1	0	0	1	1	1	1	1	0	0	1	1	0	0	0	1	1	1
35	UK	P	1	0	0	1	0	1	0	1	0	1	0	0	0	1	1	1	1	1	1
36	Irene	P	1	0	1	1	0	0	0	0	1	1	0	1	1	1	0	1	1	0	1
37		P	1	0	0	0	1	0	1	0	1	1	0	1	0	0	0	0	1	1	1
38	AY	L	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0
39	T	P	1	0	0	1	0	1	0	1	1	1	0	1	1	1	1	1	1	0	1
40	Tia	P	1	0	0	0	1	0	1	0	1	1	0	1	1	0	0	1	1	1	1
41	Zahra	P	1	0	1	0	1	1	1	1	1	0	0	0	1	1	1	1	1	1	1
42	Ica	P	1	1	0	1	0	0	0	0	1	1	1	1	1	1	1	1	1	1	1
43	FR	L	1	1	0	0	0	0	0	0	1	1	1	1	1	1	0	1	1	1	1
44	S	P	1	0	0	1	0	0	0	0	0	1	1	1	1	1	1	1	1	1	1
45	SW	P	0	0	0	0	1	1	1	1	1	0	0	0	0	0	0	0	0	0	1
46	DKH	P	1	1	0	0	0	0	0	0	1	1	0	1	1	1	0	1	1	1	1
47	AY	L	0	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0
48	K	L	0	0	0	0	1	0	1	0	1	0	0	1	0	0	0	0	1	0	1
49	S	P	1	0	0	0	1	0	1	0	1	0	0	1	1	0	0	0	1	0	0
50	.	P	1	0	0	0	1	0	1	0	0	1	0	0	0	1	0	1	1	1	1
51	Au Ah	L	1	0	1	0	1	0	1	0	1	0	0	1	0	1	0	0	1	1	0
52	Fira	P	1	1	0	0	0	0	0	0	1	1	0	1	1	0	1	0	1	1	1
53	Y	P	1	0	0	0	1	0	1	0	0	0	0	1	0	0	0	0	1	1	1
54	Selena	P	1	0	1	0	1	0	1	0	0	1	0	1	1	1	1	1	1	1	1
55	U	P	1	1	0	1	0	1	0	1	0	1	0	0	1	1	1	1	1	1	1
56	Rs	L	1	1	0	1	0	1	0	1	1	1	0	1	1	1	1	1	1	1	1
57	P	P	1	1	1	1	0	0	0	0	1	1	0	1	1	1	1	1	1	1	1
58	AWS	L	1	1	0	1	1	0	1	0	0	1	0	0	0	0	0	0	1	1	1

No	Identitas JK	No Soal																			
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
59	Intan	P	0	0	0	0	0	0	0	0	1	1	0	0	1	1	1	1	1	1	
60	AN	P	1	1	1	1	0	0	0	0	1	1	0	1	1	1	1	1	1	1	
61	B	P	1	1	1	0	0	0	0	0	1	1	0	1	1	0	0	1	1	1	
62	Faisal	L	1	1	0	1	0	1	0	1	1	1	1	1	1	1	1	1	1	1	
63	V	P	1	1	0	0	1	0	1	0	1	0	0	1	1	0	0	0	1	1	
64	R	P	1	1	0	1	0	0	0	0	1	1	0	0	1	1	1	1	1	1	
65	Selena	P	1	0	1	0	1	0	1	0	0	1	0	1	1	1	1	1	1	1	
66	D	P	0	0	0	0	1	1	1	1	0	0	0	0	0	0	0	0	0	0	
67	Shm	P	1	1	1	1	0	0	0	0	1	1	1	0	0	1	1	1	1	1	
68	Dns	P	1	1	1	1	0	0	0	0	1	1	0	1	1	1	1	1	1	1	
69		P	1	0	0	1	1	1	1	1	1	0	0	1	0	0	0	0	1	1	
70	LB	P	0	1	0	1	0	0	0	0	1	0	1	1	1	1	0	1	1	1	
71	Isti	P	1	0	0	1	1	1	1	1	1	1	0	1	0	1	1	1	1	1	
Total Skor									20	51	58	49									
Jawaban			59	34	18	38	38	32					11	51	46	44	41	41	65	56	66